I. Gurdon E-4, 5 (no date) 1907 ART Khasi ART

shield of Cherrapunji is used as a protection from rain. Those of Maharam and Mawiang are each of a peculiar pattern. Smaller shields are used as protections from the sun or merely for show, and there are specially small sizes for children. Then there are the different kinds of basket (*ki khoh*) which are carried on the back, slung across the forehead by a cane head-strap. These, again, are of different sizes. They are, however, always of the same conical shape, being round and broad-mouthed at the top and gradually tapering to a point at the bottom. A bamboo cover is used to protect the contents of the basket from rain. There is a special kind of basket made of cane or bamboo with a cover, which is used for carrying articles on a journey. These baskets, again, are of different sizes, the largest and best that the writer has seen being manufactured at Rambrai, in the south-western portion of the hills. Paddy is husked in a wooden mortar by means of a heavy wooden pestle. These are to be seen all over the hills. The work of husking paddy is performed by the women. A bamboo sieve is sometimes used for sifting the husked rice, a winnowing fan being applied to separate the husk. The cleaned rice is exposed to the sun in a bamboo tray. Paddy is stored in a separate store-house in large circular bamboo receptacles. These hold sometimes as much as 30 maunds* of grain. Large baskets are also used for keeping paddy in. In every Khasi house is to be found the net bag which is made out of pineapple fibre, or of *u stein*, the Assamese *riha* (Boehmeria nivea). These bags are of two sizes, the larger one for keeping cowries in, the cowrie in former days having been used instead of current coin in these hills, the smaller for the ever necessary betel-nut. *Pán* leaves are kept in a bamboo tube, and tobacco leaves in a smaller one. Lime, for eating with betel-nut, is kept in a metal box, sometimes of silver, which is made in two separate parts held together by a chain. The box is called *ka shanam*, and is used all over the hills. This box is also used for divination purposes, one end of it being held in the hand, and the other, by means of the chain, being allowed to swing

293 352 415 482 412 415 256 415 825 436 415 787 804

* The maund is 82 lbs.

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301 This stone is apparently some rough gem which may be picked up by the Lynngams in the river beds. A rich man amongst
556 them, however, is one who possesses a number of metal gongs,
534 which they call *wiang*. For these they pay very high prices,
436 Rs. 100 being quite a moderate sum for one of them. Being curious to see one of these gongs, I asked a *sirdar*, or head-man, to show me one. He replied that he would do so, but it would take time, as he always buried his
[531] gongs in the jungle for fear of thieves. Next morning he brought me a gong of bell metal, with carvings of animals engraved thereon. The gong when struck gave out a rich deep note like that of Burmese or Thibetan gongs. These gongs have a regular currency in this part of the hills, and represent to the Lynngams "Bank of England" notes. It would be interesting to try to ascertain what is their history, for no one in the Lynngam country makes them in these days. Is it possible that the Garos brought them with them when
534 they migrated from Thibet? The gongs are well known in the
622 Garo Hills, and I hear that when a *nokma*, or head-man, there
778 dies his corpse is laid out upon them. They thus possess also an element of sanctity, besides being valuable for what they will fetch to the Garos or Lynngams. We may hope to hear more about them in Captain Playfair's account of the Garos.

304 The Lynngams do not tattoo. Their weapons are the large-
411 headed Garo spear, the dao, and the shield. They do not usually
243 carry bows and arrows, although there are some who possess them. They are by occupation cultivators. They sow two kinds of hill rice, red and white, on the hill-sides. They have no wet paddy cultivation, and they do not cultivate in terraces like the Nagas. They burn the jungle about February, after cutting down some of the trees and clearing away some of the debris, and then sow the paddy broadcast, without cultivating the ground in any way. They also cultivate millet and Job's-tears in the same way. With the paddy chillies are sown the
241 first year. The egg plant, arum, ginger, turmeric, and sweet
231 potatoes of several varieties are grown by them in a similar
784 manner. Those that rear the lac insect plant *landoo* trees (Hindi *arhal dal*) in the forest clearings, and rear the insect thereon. Some of these people, however, are prohibited by a

764

in the valley and been brought in from there.

richly decorated with paper flowers. The structure is over the head of the deceased. Shell money (sbai) is distributed to the people at this cremation.

[436]

3. Thang shan is that method of cremation, in which the expense goes still further. In addition to the above mentioned structure over the body, a baldachin of four high bamboo poles is also erected over the funeral pyre, which is kept up after the cremation. The baldachin is decorated with colored cloth or paper. Only the very eminent people and the group mother (Stammutter) are cremated in this fashion.

The wood for the cremations is always taken from a holy forest ('law kyndang). But dry wood is also always brought along from the hut, since the green wood fetched from the 'law kyndang would not burn immediately. The fire is also not lighted at the place of cremation, but one takes a firebrand from the hut.

[432] Not until all the relatives have arrived and all the preparations for the cremation are completed -- for no work may be done on the day of cremation -- is the dead man brought to the place of cremation. He is placed, fully clothed, on a bamboo bier (ka krong). At the four ends of the bier, often also at the middle of the long sides, so that there are six of them, bamboo sticks are raised upright and a white cloth is fastened around the whole or crosswise -- depending on whether the body is that of a man or a woman. Weapons,

right into the carrying baskets of the arriving sellers with little ceremony and takes as much as he can with one or two hands. 443 651

Toll is levied at the approaches to the market. Here and there is a toll hut where the people passing must pay their contribution. These receipts belong to the king in whose kingdom the market is located. These market tolls often form very good sources of income for the royal families, as the markets are held regularly and are well attended. In return for the market tolls the king must maintain the market halls (if there are any).

/709/ b) Market Coercion. There is no actual market coercion. But nothing can be bought outside of the market, since the Khasi do not have any stores. Only in the larger villages are there one or two shops, which, however, do not count. These shops must all pay the "market toll" for all the articles which they sell at home with the exception of the sale of kiad, "rice liquor," which is never sold at the market.

c) Prices and Measures. The prices are based on supply and demand. They are freely determined by the sellers. It is not the custom to bargain and haggle. An exception is the price for the daily rice, which often causes quarrels. The sellers sit by their wares without shouting or praising. The visitors come to the market, look at the wares, touch them, weigh them in their hands, and finally ask about the price. 437

If the prices seems to them to be too high, they put the wares back in their places and go their way without making any remarks.

Coins are used for paying. The Khasi have the following names for the English-Indian money: 436

436

4 sh'ing	equal	1 kynda	
5 kynda	"	1 peisa or 3 damli	
4 peisa	"	1 anna	
16 anna	"	1 tyngka	
15 tyngka	"	1 muhor ksiar equals 20.83 gold marks	

804 The following norms are valid for wares sold according to weight:

4 suka	equals	1 tula
1 1/4 tula	"	1 katsha
5 katsha	"	1 shatak
4 shatak	"	1 pauwa
4 pauwa	"	1 ser
5 ser	"	1 pusari
8 pusari	"	1 mon
27 1/2 mon	"	1 ton equals 20 hundredweight

The following norms are valid for wares which are sold according to the square foot:

4 saudong	equals	1 kanda
20 kanda	"	1 shatak
16 shatak	"	1 katha
20 katha	"	1 bigha equals 120 square feet

The following norms are in general valid for wares which are sold by the piece:

12 tylli	equals	1 dorjon
20 tylli	"	1 kuri
5 kuri	"	1 soah (hundred)
24 tau	"	1 dista
20 dista	"	1 rim
10 rim	"	1 song bah